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SYNOD PRESIDENT AT WORK

Ground-breaking ceremony brought up to date

7, No. 45

AUGUST 10, 1955

ENTS

Kathy Is Choosing

KATHY IS FIVE. Each Sunday morning she is brought to our Sunday school, and from nine till ten o'clock, she is alert, interested, participating. From ten till eleven she sits beside my husband at the church service. She is unusually good and attentive, for a five-year-old.

The amazing story is that before she comes to us Sunday morning she has already sat through Roman Catholic mass. Kathy's father is of the opinion that his daughter must choose her own church when she grows up. She cannot do that, says he, if she has acquaintance with only one. Kathy's dead mother and her father were both Roman Catholic.

I have heard many people say their children must choose which church to follow. Usually these children attend no church i all. The chances are slim indeed that th ever will choose intelligently.

KATHY, MOTHERLESS, is receiving the b care her father knows how to provide, cluding religious training. In the back her mind, forces are already at work. I cently she was accidentally and painfu scalded, on a Friday evening.

"Honey, what can I do for you? Do y want anything?" asked her distracted fat before he left her in her hospital bed the night. She answered with the same p she had reiterated all evening, "Be sure let them know I won't be to Sunday sch They'll miss me."

Kathy is beginning to choose.

—BETTY LAWRENC

The LUTHERAN News Magazine of the United Lutheran Church in Americ

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COVER PICTURE. Dr. G. Lawrence Himmelman, president of Pittsburgh Synod, is shown breaking ground for construction of new cottages at the Zelienople Old People's Home. The cottages will house retired ULC pastors and their wives. Dedication will occur next month.

THE CHURCH IN THE NEWS

Sunday schools chided

Leaders in religious education who gathered at Cleveland last week for the International Sunday School convention heard their programs criticized sharply by a Lutheran official. Theology as taught in Sunday schools is "shallow and confused" and materials, means and methods are inadequate, said Dr. F. Eppling Reinartz, secretary of the United Lutheran Church in America, in an address to the convention.

While Christian congregations in the U.S. spent about $300 million last year to erect, expand and improve their educational facilities, Dr. Reinartz said that "we still rely too much upon the bedlam of the one-room 'Chinese' school to produce the wonder and glory of Christian discipleship."

A hindrance to increased enrollment in church schools is their "tragic incapacity," the ULCA leader said. He charged that Sunday schools do not "typically appraise the worth of a person in a way comparable to the value at which Christ prices each soul," that their "whole theology tends to be shallow and confused," and that they do not reckon with the strength of individual and social resistance to righteousness."

Real revival asked

America's spiritual hunger should be turned into a real revival, Dr. Ralph W. Sockman, pastor of New York's Christ Methodist Church and noted radio preacher, told the 5,000 Christian educators at Cleveland.

"Religion has become a great vogue, but a vogue is not enough," Dr. Sockman said. "Our best hope for revival is through the pew rather than the pulpit." This could happen, he continued, if l men would start talking about their r gious experience "in the same straig forward way they discuss everyd affairs."

Because public schools are either afr or forbidden to teach religion, multitu of our youth grow up with the impress that religious instruction is either un portant, unpalatable or unsocial," Sockman continued. He suggested da study of the Bible as a means of bring about a "great religious awakening."

Harold E. Stassen, specialist in armament in President Eisenhower's ca net, was president of the five-day c vention.

Russians attend Iowa church

The congregation in a little Pres terian church in Jefferson, Iowa, had so strange visitors one Sunday morning month. They were six of the Russ agriculturalists spending the month Iowa to study American farming m ods. As guests in homes at Jefferson, Russians willingly agreed to attend ch with their hosts, stipulating only that all attend the same church instead of s tering. It was evidently the first some of them had attended a ch service, surely their first venture in Presbyterian church.

Two of the Russians understand lish. The other four listened to tra tors who sat beside them and whisp a summary of the sermon and annou ments. The other six members of Soviet group, in another part of state, did not attend church.

The Rev. Henry Noeding welcc the Russian visitors, preached on the in which "Life Can Be Beautiful.

RUSSIAN VISITORS ATTEND IOWA SERVICE

: members of visiting Soviet agricultural delegation attended services on July 24 in all First Presbyterian Church, Jefferson. Four shown above are second and fourth from left, second and third from aisle at right.

›y was baptized during the service. Aleksandr Tulupnikov, member of the ssian delegation, said later, "I think songs were very lovely. It gave you a d feeling. There was good in the tor's meaning."

Russians are not religious people, the egates admitted. When prayers were red before a luncheon, one remarked, ie Russian people say grace only in evenings and on Sunday." But Mr. upnikov said that in Russia "one has full right to profess any religion."

gion reviving in Russia

Members of a four-man delegation n the Ecumenical Council of the herlands returned to Holland last ith from a visit to Russia saying that e has been a marked revival of reli- s life in the Soviet land during the 20 years.

"The delegation had ample opportunity to take note of public life in Russia," their report said. "The churches were crowded, though the services took place not only on Sundays but also on weekdays. Youth also participate in church life, though the Orthodox Church has no special organizations for the younger members of the church. There is an increasing interest in the priesthood as a vocation."

The Dutch delegation consisted of two members of the Reformed Church, one Old Catholic and one Baptist.

Baptist boom reported

Baptist churches in the Soviet Union are drawing such large crowds that many worshipers have to stand outside and hear the services through open windows, said Quaker leader Clarence E. Pickett in a Washington speech last week.

Amount of collections also impressed the secretary emeritus of the American Friends Service Committee. "Tremendous bags" were used to take up contributions in the churches he visited, Dr. Pickett said. In Baptist churches particularly, congregations filled these bags with paper money. "Although the majority of the donations were one-ruble (10 cent) notes, quite a few were of the ten-ruble and some of the 100-ruble denomination," he said. "Pastors reported that they had plenty of money."

Evidence that the church in Russia is well off, Dr. Pickett said, is that the Russian Orthodox Church is also to provide each of the 2,000 students in its theological school near Moscow with a monthly allowance of 400 rubles (about $40).

Business increases college gifts

Businessmen and corporations are giving more money to colleges, a fund-raising clinic held in conjunction with the 11th annual Institute of Higher Education at Nashville was told last week. Dr. Samuel J. Harrison of Detroit, director of the Michigan Colleges Foundation, reported that gifts to the Michigan group had increased from $9,580 in 1950, its first year of operation, to $205,475 last year. Forty states now have organizations to conduct united financial appeals for colleges, he said.

Americans give $4.5 billion annually to philanthropy, Dr. James L. McNett of New York, representative of the American Baptist Board of Education and Publication, told the clinic. Of this, individuals contribute about $4 billion, corporations $300 million, foundations $150 million and about $50 million comes from bequests. "If corporations donated only five per cent of their net income, it would produce $1.25 billion annually for charitable purposes," Dr. McNett suggested.

Activity surprises visitors

The "tremendous activity" of Amer can churchgoers "amazed" an Anglica vicar who came to the U.S. as an ex change preacher this summer, he tol guests at a New York luncheon.

The Rev. Henry C. Snate of Whalley Blackburn, Lancashire, said the Britis visitors have been impressed by "the grea number of people who go to church, th distances they will travel and the length they will go to attend church." The grea amount of activity laymen undertake i American churches was also seen as striking difference from the situation i England.

The nine British clergymen now in th country include four Anglicans, two Pres byterians (Church of Scotland), tw Methodists and a Baptist. A simila group of Americans is preaching in Bri ish churches this summer. The pulp interchange program is sponsored by th National Council of Churches.

Church mailings eased

Churches and religious organizatior may send their publications by secon class mail without having to maintai separate subscription and membershi lists, a bill signed last week by Presider Eisenhower provides. Previously, suc organizations were required to obtain signed statement from their membe that part of their contributions should b regarded as a subscription to the perioc ical.

The new law will particularly benef churches which mail out parish bulletin Such material can now be entered as sec ond class matter, mailable at one-anc one-half cents a pound or at one-eight cent apiece. The privilege will also b open to synodical and denominationa papers, although most of these operat on the basis of specific subscription list

REFUGEES ARRIVE BY PLANE

Dr. Paul C. Empie (right, bottom) greets Lutheran-sponsored refugees arriving at Chicago bound for farms in Midwest. Up to July 22, 1,200 refugees had arrived in 1955 under Lutheran Refugee Service auspices, assurances had been received to provide for a total of 4,075.

Pope asks more clergy

Roman Catholic work in South America is lagging because there aren't enough priests, Pope Pius told the Conference of Latin American Bishops held at Rio de Janeiro following the Eucharistic Congress. Clergy should be imported from other countries, the Pope urged, and efforts should be made to encourage more Latin Americans to enter the priesthood.

Press and radio must be used to spread the church's teachings, the Pope told the bishops, so "Catholic forces will be able with increased strength to . . . fight in defense of the reign of God. Many are the assaults of clever enemies and energetic vigilance is needed to thrust them back."

Among the "assaults of clever enemies" the Pope named "insidious" Freemasonry, Protestant propaganda, various forms of anticlerical secularism, spiritism and superstition.

Lutheran work gains

Ministry to Lutherans in the "world's most Catholic continent" is continuing to gain, it was indicated in a report last week by Dr. Stewart W. Herman, executive secretary of the Lutheran World Federation's Committee on Latin America. In Brazil, the committee is arranging for ministry to non-German-speaking Lutherans, especially in the Sao Paulo area, Dr. Herman said. Lutheran students in Brazil will soon have the services of a full-time student pastor, the Rev. Karl Ernst Neisel, who will work at Porto Allegre. Experienced in both German and American student work, Pastor Neisel will study Portuguese in order to reach Brazilian university students more readily.

In Venezuela, a fourth pastor has been named to meet the needs of the multilingual Lutheran church. Swedish Pastor Hilding Hasselmyr will serve the Scandinavians and also co-ordinate youth work in the congregation at Caracas.

Five small Central American lands will have Lutheran services this year, Dr. Herman further reported, as the Rev. Harald Niedner of Saxony undertakes a "systematic visitation" of "orphaned Lutherans" in El Salvador, Honduras, Nicaragua, Costa Rica and Guatemala. If there is sufficient response in these countries, a permanent resident ministry will be provided.

Scanty attire attracts notice

If Roman and Greek Catholic bishops had walked the streets of some northern

U.S. cities during the recent heat waves, they might have been even more upset.

Some styles today, said Auxiliary Bishop Francis E. Hyland of the Savannah-Atlanta Roman Catholic diocese in a pastoral letter, seem to expose rather than cover the body. Clothing should not only cover, protect and adorn the body but should also "safeguard and promote the virtue of Christian modesty," the prelate declared. "These modes of dress constitute not only a source of temptation but even an occasion of sin."

Bishop Hyland said that he did not mean women should be old-fashioned and "lag behind in the styles of the times." Some women and girls, however, "even invade the house of God in indecent and immoderate styles," he charged. He made no mention of male attire.

In distant Greece, the Holy Synod of the Orthodox Church condemned the "scandalous attire of many Greek women during the summer season." It also denounced beauty contests as "contributing to the corruption of morals."

Rural problem seen

Decline of population in rural area poses a problem for the Methodis Church, its Town and Country Life Con ference at Bloomington, Indiana, was tol last week by Dr. Roy A. Sturm, researc director for the Division of National Mis sions. Mergers of small congregation and a vigorous evangelism program ar the only solutions, he declared.

High cost of maintaining many sma churches is a major item, Dr. Sturm said "Probably half our churches are in situ ations of population decline and 11.5 pe cent have fewer than 100 member Methodists must face the dilemma o continuing to provide millions of dollar plus leadership, to keep so many sma churches going or using part or all o these resources in starting new church in large new centers of population. The is no escaping this predicament. Metho ism does not have the resources to d both."

Dr. Sturm suggested that instead o closing small rural churches "a vigoro

TENT MISSION IN BERLIN

Evangelism program conducted by Evangelical Church in Germany (EKID) mak use of tents on vacant lots. Stewardship and evangelism are two major new interes which the Protestant churches of Germany have developed extensively in recent yea

PASTOR IS SUSPENDED

A trial board of seven fellow-pastors on July 28 found the Rev. George P. Crist, Jr. of Bethlehem Church, Durham, Wisconsin, guilty of "holding doctrines in conflict with the Lutheran faith."

The board recommended to Northwest Synod president, Dr. Paul E. Bishop, that Mr. Crist be suspended immediately from the ministry, but that he and his family be given adequate support by the synod until its convention next spring takes final action.

The 31-year-old pastor had been charged with denying the virgin birth, the physical resurrection and ascension of Jesus, and the authenticity of several recorded miracles. Found guilty on nine counts, he was cleared on five others, which included the charge that he "adulterated the Word of God from the pulpit by mingling his own ideas and surmises" and that he had denied the usefulness of prayer.

The trial board heard testimony on July 27 and 28, then deliberated for three hours. The trial was the first of its kind in the 60-year history of the Northwest Synod. It resulted when a five-man investigating committee brought in the 14-point indictment against Pastor Crist. Members of the investigating group were Pastors Charles F. Burmeister, William H. Cooper, Frederick R. Ludwig, Herbert J. Motzkus and Dr. Bishop. At Dr. Bishop's request, Pastor Burmeister served as prosecutor at the trial.

evangelism program would reach the unchurched. Another alternative is for two or more of our very small churches to give careful consideration to relocating."

Belgian Catholics continue fight

State-church antagonism continued to develop in Belgium last week as Roman Catholic forces planned a national drive to try to annul the Collard school reform bill recently passed by parliament. The bill cuts government subsidies to Roman Catholic schools by $10 million yearly, from $74 to $64 million. It also requires that teachers in Roman Catholic institutions comply with the same requirements for earning their diplomas as teachers in public institutions.

Roman Catholic resistance to the measure has continued fiercely in the press, on the radio and in the streets. Under the leadership of the National Committee for the Defense of Democratic Liberties, Roman Catholic youth leaders are mobilizing people against the proposed reforms. The Roman Catholic press has urged "renewed vigor" in the battle against the reform bill and has warned the government that future demonstrations may be marked by violence.

Favoring the bill is a newly-formed Action Committee for the Defense of National Schools. A Socialist-Liberal coalition put the bill through parliament, with the Senate recording a unanimous favorable vote after Roman Catholic members had walked out. The bill still requires King Baudouin's signature.

Since 1844, Roman Catholics have controlled most of Belgium's schools, although a secular public school system was set up in 1879. The division of the country into strongly-Catholic Flemish North and the anticlerical Walloon South has also contributed to the conflict.

And so forth

The Rev. Sven Danell, rector at West Tunhem and a Royal Court Chaplain since 1943, was named bishop of the Swedish Church's Skara diocese. He succeeds Bishop Yngve Rodberg, who has reached the age of retirement.

Congress has received so many inquiries about the new Capitol prayer room that it will print a booklet telling how the idea developed and describing the room. Each member of Congress will get 100 copies of the booklet, said Rep. Brooks Hays of Arkansas, its sponsor.

World News Notes

U.S., Red China cool off

For seven years the Chinese Reds shouted their violent "Hate America" propaganda in every corner of their country. In the United States many Americans responded with almost equal frenzy toward any suggestion of "peaceful coexistence" with Red China.

Last week the U.S. and Red China reached the point of bringing together their diplomats to talk calmly about their differences. Americans want the Chinese to release U.S. military and civilian prisoners, to promise not to attack Formosa, and to abandon their expansionist drive in Southeast Asia.

The Red Chinese want the U.S. to give them diplomatic recognition, support their bid for United Nations membership, withdraw protection of Chiang Kai-shek's Nationalist government, unblock world trade with China.

There is so little real basis for rivalry between the U.S. and Red China that ways of relaxing tension can be found. The Chinese will be obliged to recognize that they are not going to extend Red rule throughout Asia, and the U.S. will have to acknowledge that the Communists are likely to be the rulers of China for a long while.

Slovaks are hopeful

Some people have not ceased hoping for war between the U.S. and the Soviet Union. They are the rank-and-file citizens of Iron Curtain countries, such as Czechoslovakia. When are the Americans coming to liberate us? they still ask.

Martin Holly, a Canadian of Slovak birth, paid a visit to his homeland last month, and reported what he had heard among farmers near Bratislava. "Just give us the guns," they said. "We don't need the blood of American soldiers. W will fight the Russians."

There is still heavy pressure on farm ers to sell their produce and livestoc to the state at low prices, said Mr. Holly A farmer who had not reported the birt of a calf was sentenced to 40 days i jail. Although church attendance is n prevented, said Mr. Holly, many perso are drafted for "work brigades" on Su days, building roads and other communit utilities.

Segregation attitudes harden

The intention to move forward quiet toward racial integration in public schoo was showing results this summer in so Southern states. In others a determin tion not to yield to the U.S. Supre Court decision was taking firm shape.

In North Carolina, the Wake Coun board of education set September, 195 as the deadline for putting into effect t principle that "no child shall be assign to any school in Wake County on t basis of race or color." The city of Cha tanooga, Tennessee, will lift the color li in its schools, the board of educati announced, although no date was me tioned.

All qualified students, regardless race, may now enroll in any gradua school of the University of Texas, t board of regents declared. The medi school has been admitting Negro stude since 1949.

South Carolina's youthful baseb players (aged 8 to 12 years) won't represented in the Little League play for the national championship. When team of Negro lads entered the state co petition, 55 white teams quit. Under t circumstances, no team is eligible to re resent the state in interstate games.

WASHINGTON

By ROBERT VAN DEUSEN

GENEVA CONFERENCES

THE MEETING "at the summit" focused the eyes of the world on Geneva, Switzerland, as the leaders of the four great powers gathered there to talk over world problems. Of equal or greater importance may be the results of two other international conferences to be held in quick succession at Geneva. The trilogy of talks may shape the future.

THE FIRST of the three conferences was the most widely heralded. Urged first by Churchill and later by Eden, agreed to eagerly by the French, approved reluctantly by American leaders and cautiously by the Russians, the meeting was frankly experimental. The approach was tentative; sweeping solutions were not sought.

In recent retrospect, the meeting seems to have been successful. The Russian leaders wore their "new look" of friendliness and willingness to discuss. Western statesmen met them halfway, both in formal sessions and in informal talks. The results: agreement that German reunification and European security are related subjects, new disarmament proposals, acceptance of the idea of increased personal contacts between East and West.

The acid test as to whether the conference really made any significant advance will be in October when the four foreign ministers take up the discussion where the heads of state left off. In specific negotiations, the degree to which the four powers mean business in seeking peaceful solutions will be revealed.

A week after Eisenhower and Dulles left for home, special envoys of the U.S. and Communist China met in Geneva for a discussion of (1) repatriation of American civilians held in China; and (2) "other practical matters now at issue." Two facts were significant: previous meetings at the consular level were followed by this meeting between special ambassadors; the vagueness of the second point left room for such matters as return of the imprisoned airmen and a cease-fire in the Formosa area.

Underlining the importance of this meeting was the televised proposal of Senator George, chairman of the Foreign Relations Committee, that a meeting between Red China and the U.S. at the foreign minister level be held before the end of the year. If equilibrium in Europe could be matched by peaceful settlement in Asia, the cold war might end in a general thaw.

Atoms for peace

THE THIRD MEETING, Aug. 8-20, could be the most important of all. The greatest delegation of American scientists ever to go abroad will travel to Geneva for the United Nations conference on the peaceful uses of atomic energy. The U.S. delegation, headed by Lewis Strauss, will be advised by 193 nuclear scientists and leaders in biology, genetics, radiology, and metallurgy.

If an area of comparative peace should lie ahead, the vacuum left by the easing of tensions must be filled by something constructive. A move to harness the atom for purposes of health, food production, and scientific progress could put this God-given power to work in the serving of human need. Scientists whose consciences have troubled them over the destruction they have loosed on the earth could give themselves with enthusiasm to blazing new trails.

An Old City Church Finds a New Mission

By ROBERT HERHOLD

Woodlawn Immanuel Church in Chicago stayed to serv and discovered unexpected opportunities in its are

A NURSE, AN ARTIST, a few factory workers, a Ph.D., several students, a cleaning lady, a clerical worker, some housewives, and a teacher recently stood together at the chancel steps of the Woodlawn Immanuel Lutheran Church in Chicago. They promised "by the help of God . . . to remain faithful to the teachings of the Evangelical Lutheran Church and to be diligent in the use of the means of Grace."

Less than half of them were of Lutheran background. The rest represented several Protestant denominations, as well as Judaism and Catholicism. Four of them were refugees from either the Communists or the Nazis. Four others were Negroes.

WOODLAWN IMMANUEL, on the southside of Chicago, is one of a growing number of churches across the country that finds itself in a changing urban community. The church had moved from a location further north immediately after World War I because the community had changed.

Woodlawn, the square-mile area just south of the University of Chicago, developed rapidly after the World's Fair 1893. The "El" and Illinois Central pr vided rapid transportation to the Loo The many hotels and apartment buildin attracted a great many childless couple single people, and retired folks, as w as some large families.

During and after World War II, a other change in Woodlawn became a parent. Hotel and apartment facilitie intended only for single people or co ples, now house families with seve children. Other apartment buildin have been cut up. As many as four fa ilies live in apartments built for one.

A building inspector recently disco ered a six-flat building in Woodlawn th now houses twenty-three families. It not uncommon to find a single mail b with as many as a dozen names on The closest public school to the chur was built for a maximum load of 9 children. It now has over 1,700 childr on a double-shift basis. The enrollme jumped from 1,100 pupils in Septemb 1953 to 1,700 in February 1955.

INCREASED DEMAND FOR LABOR in t diversified industries of Chicago w probably cause the population to increa in Woodlawn. The community is nc

The Rev. Mr. Herhold is pastor of Woodlawn Immanuel Church, Chicago.

becoming a port of entry for new people, many of whom come from rural areas. Most industries, which lure people to Chicago with offers of well-paid jobs, give little thought to housing or the over-all problem of rural people adjusting to a complex, urban society. Add to this the exploitation by unscrupulous landlords who charge as much as $150 a month for a tenement apartment, and you get something of the problem.

Meanwhile, most of Immanuel congregation has moved out of the community. A year ago only one councilman out of twenty-one still lived in Woodlawn. There was some talk of relocating again. But the membership was scattered in communities that already had enough churches. Besides, there were those who felt the church had even a greater responsibility to its neighborhood than it did thirty years ago.

During World War II, Japanese who were relocated from the West Coast moved into Woodlawn. Some of them came to the church and were invited to stay. Several children came up through the Sunday school and were confirmed. About four years ago a released-time program was instituted and the first Negro children came to the church. A few joined the Sunday school and were made to feel at home.

In 1953 the congregation was faced with the matter of calling a new pastor. What kind of a ministry did they want? How anxious were they to serve the community? Would all people be admitted to membership on the same basis? These and similar questions had to be faced in the process of calling a man.

In one of the council meetings a young councilman declared: "It seems to me the question resolves itself down to what are the requirements for membership in this church. I looked at our constitution just before the meeting and found the only requirements mentioned are baptism and faith in Jesus Christ. Now are we thinking of adding any additional requirements?" Since then, no one has seriously suggested that income, skin color, or social status are relevant considerations for church membership.

Each Sunday morning sees a small in-

ADULT CLASS CONFIRMED IN MAY 1955

Requirements for membership are baptism and faith in Christ

PRIMARY DEPARTMENT CLASS IN CHRISTIAN ACTIVITIES CLUB
Neighborhood children ventured in to attend

crease in the number of people from the community who come to worship. A vacation Bible school* with seventy-five neighborhood children has recently been conducted. Members in the community and members outside the community shared in the teaching. A released-time program provides Christian instruction to sixty children each week. Fifty more neighborhood children have joined the Sunday school since last fall. An average of 195 children participated in the week-day activities in the gym and parish hall this past year.

The congregation called one of its own young women as full-time parish worker in June. Miss Elsie Carle was recently graduated from Bradley University and plans on full-time church work.

THE EVANGELISM COMMITTEE makes calls all year long. A strong evangelism emphasis is planned for September, leading into a ten-week instruction class beginning Oct. 4. The belief that minority groups will beat down the church door to get in is simply not true. It takes a great deal of work and cultivation to bring any one into the church. This is especially so if there is an understandable suspicion to begin with on the non-member's part.

The picture would be distorted if the difficulties were not mentioned. People who have accumulated prejudices for many years do not lose them over night. This holds true for every race and culture. However, with notably few exceptions the members of Woodland Immanuel have remained loyal. The realization that

* We called it "Christian Activities Club" since we found the name "School" not too well received at the end of June by community youngsters.

their Christian faith will grow in this challenge is, perhaps, becoming a factor.

People are not argued or preached out of their prejudices. Love and patience are the only acceptable human aids. The rest is up to the Holy Spirit. "The things which are impossible with men are possible with God."

Recently, a long-time member came to the pastor after a communion service and remarked on the interest shown by the Negro who communed next to her. A few months ago this woman was considering transferring from the church. People cannot share Christ's body and blood together at the communion table without something happening to their attitudes.

We do not try to recruit members for the church as if they were enlisting in an army. Whereas the early Christians heard the call of Christ as the summons of a commander to battle, the popular trend of our day is to invite men to church as a salesman calls to a bargain. We think the church will appeal to people more if we stress what it *offers* rather than what it *requires*. Whereas the early Christians in joining the church had to leave friends and endure loneliness, we try to persuade people to come to church in order to find congenial friends. Whereas the first followers of Christ often had to forfeit business opportunities, some pulpits now proclaim that to follow Christ will mean financial success. Prayer is often advocated as the way to get what you want of this world's goods. As has been said, the tendency of the modern church is to take out the cross and put in cushions.

—Ralph W. Sockman in *The Whole Armor of God* (Abingdon)

We are scientifically honest only when we consider Christianity scientifically. A classic story from the life of Anthony Collins, the famous English freethinker of the nineteenth century, etches this on our minds. One Sunday morning while he was out walking, he met an old plowman who was on his way to church. Collins asked the man where he was going. When he replied, "To church, sir," the "freethinker"—as he was called—sarcastically asked, "And what are you going to do there?"

The reply of the simple but earnest-minded devotee of Christ was, "I am going to worship God."

"And pray," asked Collins with a superior air, "pray, is your God a great or a little God?"

"He is both sir."

"How can he be both?" asked Collins, this time expressing more surprise than amusement.

"He is so great," said the plowman, "that the heavens cannot contain Him and so little that He can dwell in my heart."

—G. Ray Jordan in *Beyond Despair* (Macmillan)

German Pastors Don't Change Much

By GUSTAV K. WIENCKE

Theology plays an important part in university life and students for the ministry still follow a rigorous course

THE LUTHERAN reformation was born in a university. Ever since Luther's time, university training has been required of all European Lutheran pastors.

Heidelberg University is now Germany's strongest magnet for Protestant theological students. One in every ten is a theological student. Enrolled in the theological department are 530 regular students.

What are they like? In what direction is the training of German pastors moving? Have the troubled years under Hitler and World War II brought any changes? Questions like these came to mind as we mingled with crowds of students studying the hundreds of little slips of paper tacked to the bulletin board. On these slips professors announced their lectures.

A THEOLOGICAL student isn't easy to spot. He is not clad in black suit and tie, nor does he display any special dignity. The theological student at Heidelberg may appear in leather shorts and plaid shirt. Many students of theology are red-cheeked girls in dirndls. Actually, there is no campus uniform, and the old days of beer mugs, rousing songs, and student duels are gone. Free-spending tourists have taken over the historic eating houses of "Student Prince" days. In contrast, many of today's students have to get along on a 10-cent "one dish" meal in the common dining hall.

Take Wolfgang, for example, a tall Rhinelander. When he was ten, it was decided that he should train for a profession, which meant entering the "gymnasium" to prepare for the university. He was not sure what profession he would choose until the year he graduated. He had become active in the youth work of the church, and so, at 18 when he had finished the "gymnasium" (about the level of a junior college), he decided to study for the ministry.

Now he is concentrating on Greek and Hebrew to get his language exams out of the way—that'll mean about ten semesters of theological study instead of the normal eight. And in vacation periods he hunts for a factory job to eke out his expenses as a student. Wolfgang's father is a salaried white-collar worker, the class from which the largest percentage of theological students come. Next are the children of pastors, while sons of factory workers and farmers are at the bottom of the list.

AS IN ALL UNIVERSITY education in Germany, a theological student is thrown upon his own resources and discipline. No attendance records are kept. There are no semester exams or textbooks. The cafeteria principle of study still obtains. A student may choose any course, professor, or university he prefers.

Dr. Wiencke, a member of the staff of the ULCA Board of Parish Education is currently on a year's trip to Europe and the Holy Land.

All students visit several universities and shop around for the best professors they can find. About half the Protestant theological students of Germany are enrolled in three universities—Heidelberg, Goettingen, Tuebingen. (Roman Catholic theological students are trained in separate seminaries.) Usually each theological professor offers one main lecture course and a seminar. Let's look in on the classroom of Professor Edmund Schlink. The entire room is filled with rows of wooden desks like pews in a church. It's hard to find a seat because 300 students from the previous class, equally popular, have reserved places by leaving briefcases at their seats.

Promptly at fifteen minutes past the hour, the professor strides to his reading stand to the rapping of knuckles—traditional sign of approval. (Once when another professor was late, some dared to hiss and shuffle their feet.) A deep silence descends on the room as the professor plunges abruptly into his lecture. No one dares to interrupt him. But, as with students everywhere, wit and humor are greeted with bright and eager laughter. So it was when Professor Schlink was discussing the relation between the biblical account of creation and the relics of prehistoric man—from the "homo heidelbergiensis" down to the "homo sapiens" (which species he imagined to be present in great numbers at Heidelberg).

BUT A PROFESSOR does not take time to tell anecdotes or jokes. His status depends rather on the quality of his scholarship, his lectures, and his books. Thus the lecture hall in the university becomes the proving ground for every modern Protestant theologian in Germany. A professor in dogmatic theology has the same academic rating as his colleagues in other faculties, like medicine or philosophy. In the university catalog, theological professors and their courses are listed first. Professor Schlink is vice-regent of the university. Hence theological education is not segregated, but part of the intellectual community of the German universities.

POPULAR TEACHER
Dr. Edmund Schlink

STUDENTS POINT to half a dozen brilliant theologians as the main attraction at Heidelberg. The calling of Professor Schlink at the end of World War II sparked a kind of Lutheran revival. In a town where the Heidelberg Catechism was written for the Reformed Church, a vigorous Lutheran trend now predominates among the theologians. Since 1945, the theological student body has more than quadrupled!

The same high standards of academic scholarship are maintained as in the past. The theological professor is first a scholar who carries on original research. Into this academic deep water every theologi-

cal student is thrown to sink or swim.

Problems of German theological students include the dreaded final examination which, in some cases, leads to nervous breakdowns. Financial problems loom large, too, and there is the personal struggle of a student to make sure he is really called to the ministry. However, there is one over-shadowing problem with which every student must wrestle.

"I demand," says Bishop Lilje, "that every candidate for the ministry face up to the Bultmann problem before he comes up for examination."

PROFESSOR BULTMANN of Marburg is a storm center in biblical interpretation. His method of interpreting the Bible exercises a tremendous appeal for young preachers-to-be who want a sober, unsentimental message relevant to today.

"Bultmann has made the Bible real and vital for us," declared a student with considerable warmth as he challenged a visiting Swedish theologian to temper his criticism of Bultmann.

Bultmann's method seeks to peel away all the externals in the biblical message which are part of the thinking of that time. This should reveal the true "offense" of the Gospel—the cross and justification by faith alone. This interpretation calls for a decision which involves the whole person as he is confronted by the Gospel.

However Lutheran and orthodox this may sound, Bultmann's biblical interpretation denies many traditional tenets of the Christian faith—for example, the physical resurrection of Jesus Christ. This has stirred up a hornet's nest for Bultmann and his more radical followers in many sections of the church. In listening to each of the three pastors in a small-town Lutheran church, we noted that one was a follower of Bultmann, one a middle-of-the-road theologian, and

HEIDELBERG'S "LUTHER"

Because religious statues were changed frequently to suit the faith of the ruling prince, Heidelberg students regard statue of Hercules alongside Church of the Holy Spirit as symbol of the Reformer

the third an intense East-German who had been through the trials of Russian imprisonment.

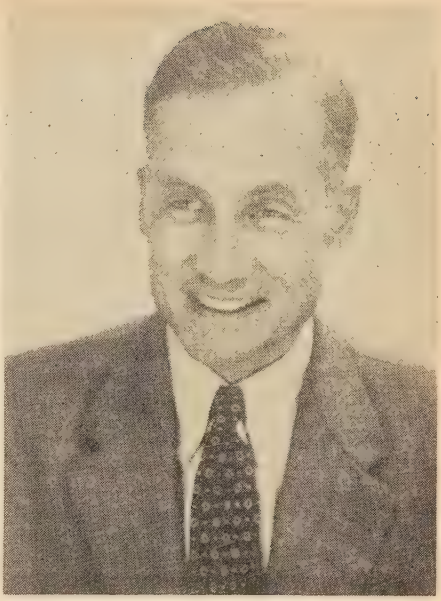
Beyond the student's academic examination lies a period of clinical training as "vicar" (non-ordained, assistant pastor) and student in a "preacher's seminary" of the territorial church. At the end of at least six years of specialized training the vicar is ready for ordination. He then becomes pastor of a congregation five times the ULCA average in membership, numbering 2,500 to 3,000 souls.

And the girls who study theology? Few can hope to rank with a person like Frau Pfarrer Weiffenbach, the extremely popular and successful pastor at Edenkoben in the Palatinate or teach theology like Professor Hannah Jursch in Jena. Most of them aim for parish work where they have a broad field of useful service or settle down to teach religion in the public schools.

GERMAN THEOLOGICAL training has not changed much despite Hitler, the atom bomb, and the dechristianization of Europe. The key to understanding this rigorous, intellectualistic theological discipline seems to be the German idea of the office of the ministry. Its dignity, its traditional semi-public, semi-governmental status, its tendency to concentrate on the sermon, all seem to demand such training as the university offers. The prospect of any great change is remote.

Yet many are dissatisfied. Dean Hahn of Heidelberg tossed a bombshell into a meeting of church executives with a proposal for reform in theological study to gear it more to the pastoral ministry and less to theological research. This is a current subject of much discussion and some changes are being made in the "preacher's seminaries" as a result.

Most hopeful portent is the awakening lay participation in the life of German congregations. If this grows in strength and extent, it will ultimately bring about a far better balance in Germany's theological scales.



SMILING DEAN
Dr. William Hahn

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PLAINLY ANY presentation of religion today must be on a double program. It must be primarily a call to recognize and adore, a call to communion with God and to penitence and forgiveness. But it must also be an appeal for a life not only of individual surrender but of corporate, universal, and world-wide service. "For their sake I consecrate myself" is the condition of all personal salvation; and we are called not only to be examples but to be servants in a society as large as the earth.—From *Christianity and Science* by CHARLES E. RAVEN (Association Press)

Vacation School Leaders Get Help From Board's Experts

Three staff members of the ULCA Parish Education Board traveled 4,500 miles early this summer to conduct training courses in eastern U.S. and Canada for leaders who are working in the record number of daily vacation Bible schools being held in ULCA congregations.

Above, local workers at Bristol, Tenn., examine large display of books and printed materials carried by the team. At right, Miss Eleanore Hartig shows sample handwork to leader of a Canadian DVBS.

Mrs. Mabel Fenner, BPE missionary education secretary, shows a Pittsburgh Synod group how to integrate mission study into the vacation school program.

Workshops were not all lectures and demonstrations. Individual reports were presented by those attending. Here a group of leaders in the junior and intermediate-senior brackets study lesson materials at workshop held in Central Pennsylvania Synod. The Rev. Arthur Yeagy, synod religious education director, stands at right.

Use of audio-visual equipment such as films, filmstrips and slides in modern vacation school was demonstrated by the Rev. George B. Ammon, secretary for audio-visual aids. Pastor Ammon also counselled with groups dealing with junior and senior high school age. The Rev. Harner Middleswarth was third member of BPE team.

Individual advice and help was given to those with special local problems by Mrs. Fenner and other leaders. More than 500 leaders attended meetings held in eight synods. Reaction was enthusiastic and resulted in immediate plans for another similar program in spring of 1956. Different VCS curriculum is prepared each year.

HERE IS A MIRROR IN WHICH YOU MAY BE ABLE TO DISCOVER YOUR OWN REFLECTION

WHO ARE YOU?

By ISOBEL S. LETTS

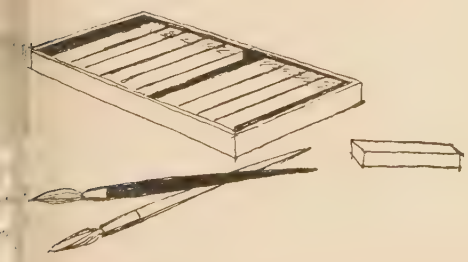
Parents have a responsibility to help children find their own place in life rather than attempt to fit them into a prescribed pattern

Reflection Number One

"MOTHER, I HAVE something wonderful to tell you!" shouted Elaine, rushing in after school. "My water color was chosen to hang in the Town Art Gallery!"

"Oh, Elaine, that is wonderful!" her mother exclaimed. "Dad and I have felt you had talent. Who decided yours was good enough for the gallery?"

"Well—" Elaine paused to catch her breath, "yesterday the class voted mine the best in the room, and last night the faculty decided mine should represent the school."



"Dad will be so pleased," said Mother happily. "He has watched your progress in art with great satisfaction. From the time we gave you a large wall blackboard and you drew pictures with colored chalk, you have steadily advanced."

"I don't think I have exceptional talent, Mom," replied Elaine, "but it's fun to sketch and paint. You and Dad have encouraged me by surprising me with paints and pastels for my birthday or Christmas."

"Materials have helped, I'm sure," replied her mother, "but they wouldn't have interested you unless there was something deep down inside of you which wanted to be expressed."

"You really understand me, don't you, Mom! I do feel most truly me when I'm drawing or painting. Sometimes I lose

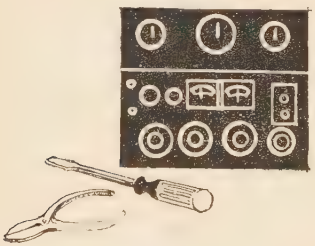
all sense of place or time, and afterwards I feel richer for having created something beautiful."

Reflection Number Two

"I'm so ashamed of Tom," burst out Mrs. Roberts angrily. "Why should a boy from a privileged home like ours play truant?"

"It's no reflection on your home, Mrs. Roberts," soothed Miss Swanson, the high school guidance director. "Tom skipped class here and went over to the vocational school. Doesn't that indicate something very important about your boy?"

"If you mean his interest in mechanical things, that's nothing new to his father or me," snapped Mrs. Roberts. "He smears himself with grease and wastes so much time tinkering with his old car!"



"But he fixes it every time, doesn't he?" asked Miss Swanson. "Judging by the interest and achievement tests taken by Tom this year, he rates very highly in mechanical skills and understanding. Human beings enjoy doing what they do well, you know, Mrs. Roberts."

"His father and I are determined he shall go to college and enter some profession. Tom knows how we feel. He must be disciplined for his truancy and continue here."

"TELL ME, MRS. ROBERTS," suggested Miss Swanson quietly, "about *your* family background. What did your father and grandfather do to earn their living?"

"I come from Boston from a shipbuilding family. While still young, my father became president, and therefore became involved in the management side. But he was always happiest when out fishing in his old motorboat."

"Can you blame your son for inheriting talents for mechanical things, then?" asked Miss Swanson. "Why must he conform to the choice your husband made for his life? The world needs lawyers, but it also needs builders and mechanics."

Mrs. Roberts was silent, her eyes downcast, her hands nervously twisting a handkerchief. "But somehow . . . cleaner work seems better . . . more fitting in an upper middle-class family. Do you see what I mean?" she appealed.

"Yes, I do, but isn't that judging by very human standards? To God, is not all labor acceptable and good?"

Turning to her desk, Miss Swanson picked up a framed motto and held it out to the distraught mother. "Please read this quotation from Martin Luther. I keep it here just to help parents like you."

Mrs. Roberts read, "A cobbler, a smith, a peasant, every man has the office and function of his calling, and yet all alike are consecrated priests and bishops, and every man in his office must be useful and beneficial to the rest, that so many kinds of work may all be united into one community; just as the members of the body all serve one another."

Reflection Number Three

"IS THIS A HEART attack, doctor?" asked Alice Benson anxiously from her bed.

"No, Alice, your heart is strong. You're just exhausted. You've driven yourself too hard. I'll give you a sedative; you'll fall asleep. Later you must

come to my office and we'll help you to become strong again."

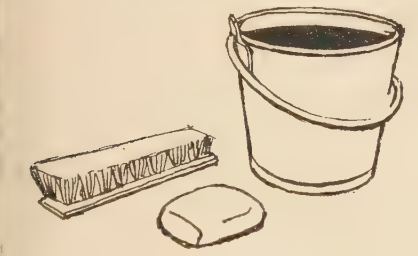
A week later, Alice Benson faced the doctor in his office.

"Why do you work so hard, Alice?" Dr. Wolfe asked.

"Because I have a house to run, four children to feed and clothe, and a husband to care for!"

"But the modern labor-saving devices take much of the exhausting work from you these days!"

"That's true," Alice admitted. "I guess I look around for jobs to do—at home, or in the community. You see, I grew up on a farm. Mom and dad worked long hours and each of us children had to do his share from childhood up. I can't relax even now. I feel uneasy if I'm not busy at something."



"Alice," said Dr. Wolfe, "we are members of the same church and we know that you and I are children of God, precious to him and part of his plan for our family and community. Would a loving and wise God demand that you continue in the pattern your parents followed to gain their security? Why, your health and family's security depend on your cutting your work-load!"

After a brief silence, Alice said, "That puts things in a new light for me, doctor. Farm women work hard, but they have the quiet fertile fields and reassurance of growth and beauty around them to sustain them."

"Exactly, Alice! You live in the city, in the twentieth century with its speed, tensions, and problems. Recognize your own unique situation, judge your strengths and weaknesses carefully, and then plan your life with God's guidance and medical help. You are Alice Benson. God's purpose for you is different from his plan for your mother on her farm!"

Even Jesus had to go through this process of discovering his own unique role in life. Sharing our humanity, he grew up in a humble home, which was supported by his father's skilled labors as a carpenter. Yet Jesus' mind was nourished and stimulated by the teachings of the Law and the Prophets at the synagogue school in Nazareth. By the time he was twelve, his mind had so grappled with profound thoughts of God and man that he could converse with the learned rabbis of Jerusalem and amaze them by his understanding. His question, "Did you not know that I must be in my Father's house?" reveals the longing of a boy to be understood by those nearest and dearest to him.

Yet through his whole life, Jesus met people who wished to force him into their mold or design for his life. In his temptation, Jesus clarified for himself the role he should play in life. He rejected the lure of physical comforts, the use of power to protect his life or to extend his influence, and chose to win his way by love and compassion rather than by force.

But others could not, or would not, understand the mission he had accepted for himself. The crowds of sick and crippled would have used up all his strength and time for healing their bodily ills, but he saw his mission as bigger than that. The Pharisees tried to limit

Parents can give guidance to children in many ways

his radiant spirit and boundless love to their narrow code of the Law and tradition. The Zealots would have used his magnetic leadership to gain followers for their revolutionary political party. The Sadducees wanted Jesus to sanctify their priesthood by limiting his concern to the Jewish race and its earthly hierarchy.

One day Jesus wistfully asked his disciples, "Who do men say that I am?"

And they told him "John the Baptist" or "Elijah" or "one of the prophets."

But Peter recognized the unique greatness of Jesus, and cried out, "You are the Christ, the Son of the living God."

So too, each one of us may discover his selfhood and seek to be true to God's purpose for his life.

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We cannot continually feed ourselves on many cheap, morally inferior programs of the radio, numerous superficial and highly sexualized pictures, and a regular diet of boogie-woogie music, and then expect to understand what Jesus meant when he said, "Blessed are the pure in heart." As has been so clearly pointed out, if we want to believe that man is significant and eternally meaningful, we must listen to that which tells man of grandeur.

—G. Ray Jordan in *Beyond Despair* (Macmillan)

Only the Foundations Were Left

By ERNESTINE S. DAUM

I could still see the blind children romping and playing on the camp grounds, but only a pile of stones remained

"WHERE ARE WE GOING? The monument is over *that* way." Billy pointed to the left as his father turned the car to the right off the highway onto a narrow road that led straight into the woods of the state park. This detour was unexpected for our son, who had practically memorized the route of our vacation trip.

"To see the camp for blind children where your mother was once a counselor," my husband answered.

"You were, Mommy?" Billy hung over the front seat to find out more about 'history', as he calls all events that occurred before his birth. "Tell me about the camp."

"You'll see it soon," I said. "It's not far up this road. We often hiked out to the highway."

"BUT HOW COULD THE children hike if they were blind?" Our seven-year-old is a stickler for detail. He closed his eyes and stretched his hands out straight ahead to put himself in the shoes of a camper.

"We used the buddy system," I explained. "Not all the children were totally blind. Some could see a little, and they walked with those who couldn't see at all, two-by-two, with one counselor in front and one behind.

"The children called our walks 'nature races'," I added. "We hunted for different flowers, we collected various leaves and ferns, and we even picked blueberries to take back to the cook."

Billy swung around to look out the back window for berry bushes. As we followed the familiar, winding road deeper into the green woods, I thought of the first time I had traveled on it fifteen years ago. I was then a scared, young, newly-hired junior counselor, apprehensive about my duties, the rest of the staff, and the children. When the job was offered at the conclusion of a camp leadership course at teachers college, I had accepted readily in order to gain experience working with children. I did not know at the time that the blind campers would also provide long-lasting impressions.

THE NATURE hikes had been fun, I recalled, and instructive to counselors as well as youngsters. My own awareness of forest sounds was intensified as I observed the campers substitute hearing for sight. Often the entire group would sit motionless along the way to listen to the wind rustle through the trees and bushes and to hear the little scurrying sounds of squirrels and chipmunks darting through dry leaves on the ground.

Under the guidance of the camp director in previous years, many of the older children had learned to recognize various bird calls. They delighted in identifying those we heard in the woods. As we walked, we tried to imitate the calls. Guessing games, too, were included on these hikes, and we sang a lot.

Music played an important part in camp life. A blind pianist who had never

seen sheet music was a member of the staff. Her ability to pick out any tune was an inspiration. She gave many campers piano lessons and organized a small band of simple instruments. Often the children carried harmonicas or "sweet potatoes" to accompany the hiking songs.

"I THOUGHT WE WERE coming to the camp soon." Billy brought me back to the present.

"We are. The driveway is around the next bend."

As my husband slowed down and prepared to turn in, I leaned forward eagerly to see if the flag still waved proudly above the large camp sign at the gate. A flag-raising ceremony had been a morning ritual, followed by setting-up exercises under the leadership of the swimming instructor. I could almost hear the staff's laughing protests at the number of deep knee-bends we had to do along with the children.

"This isn't it," Bill straightened the wheels after a quick glance at the clearing around the bend.

"I don't see anything," Billy exclaimed at the same time.

Startled, I looked at the empty space beyond the thick growth of sumac along the road. There was no flagpole, no sign, no fence.

"But that bend in the road was so familiar," I protested. "I was sure this was the place."

"I thought so, too, but it must be down a ways." Bill drove on while I looked back, still wondering. We drove deeper into the woods, but passed no other clearing. The farther we rode, the uneasier I became.

"This isn't right. We've come too far," I insisted.

FINDING A SPACE between trees wide enough to back into, Bill turned the car around and headed back. When we came to the clearing I had thought was the camp site, he stopped the car. I got out and walked into the brush. Through the tangle of weeds, I could barely see gravel that had once marked a driveway into camp.

"This must be it," I called and walked quickly into the clearing. I stood still and tried to recall the log fence, the buildings, and the playground equipment that had once filled this area. Now there was nothing. All I could see were trees circling the empty space protectively and tall weeds interspersed with daisies and black-eyed-susans where tent platforms had been. My husband joined me. We stared around the empty lot, then at each other, perplexed.

Billy broke the silence. "Look at all these stones," he called.

We followed him to a rim of rock partially obscured by vines and small shrubs. It had been the foundation of a building. "This was the infirmary," he said.

THE SMALL, one-story frame structure seemed to rise again before my eyes. I could almost see the children coming here to be weighed each week, to be examined, and to be treated for minor cuts and bruises. Here, too, I had spent my last night in camp, suffering a bad reaction to a tetanus shot.

It was a Sunday night, I recalled. I had worried about missing the evening vesper service, one of my responsibilities as junior counselor, but the craft teacher had taken charge. From my bed in the infirmary, I could see the large main building across the way and hear the children sing the hymns we had copied in Braille. Apparently the camp director told them that I would have to be taken home the next day to recuperate, for they all filed out to the porch and faced

he infirmary to sing the closing hymn. Never have I heard "Blest Be the Tie That Binds" sung so beautifully.

At a shout from Billy, I turned and followed him to the remnants of a larger foundation, that of the L-shaped main building. In answer to his questions, I described the dormitory at one end, the large dining room in the center, and the small kitchen at the side. A pile of brick marked the big stone fireplace at the extreme end of the dining room. This area had been the gathering spot for piano lessons, rainy-day reading, record-playing, dancing, and indoor games.

Images of various children crowded my memory as we walked around the abandoned camp site. I remembered twelve-year-old Florabelle, a Negro ward of the state, whose clear beautiful voice hushed the littler ones who suffered the pangs of homesickness the first few nights at camp, lulling them to sleep with Brahms' "Lullaby." It was Florabelle, totally blind since birth, who patiently tried to teach me to write Braille, making me close my eyes and feel the raised dots on the stiff paper. And when I made a mistake in punching a combination of dots with my stylus, she would laugh merrily. "I declare you must be peekin'. If you couldn't see, you'd do better," she'd say.

Another of my young helpers was Florence, a partially-sighted quiet girl of fifteen. Several operations on her eyes had been unsuccessful. She knew that her sight would be gone entirely in a few years. In the meantime, she diligently practiced using a Braille typewriter to prepare for a secretarial position.

A close friend of hers was Frances, a year older, but totally blind. A brain tumor had destroyed the optic nerves two years before I knew her. Yet Frances was still an enthusiastic horseback rider at home. At camp she talked eagerly of being maid of honor at her older sister's wedding the following autumn.

Friends and relatives who had visited me on "days off" at camp came prepared to feel sorry for the blind children, I recalled. By the time they left, however, their pity had changed to admiration. The poise and naturalness of the youngsters, saying, "So nice to see you," always set visitors at ease. Handicaps were forgotten as they watched the fun-loving campers compete in field events or play on the slides, swings, and seesaws.

As we stood now in the small oval playground, Billy, too, was a little awed as I described the ball games here and the swimming events down at the lake.

"Weren't the blind children afraid in the water?" he asked.

"No. They had too much fun to be afraid. They learned to swim, and some of the older ones went out to the float, guided by the counselors' voices."

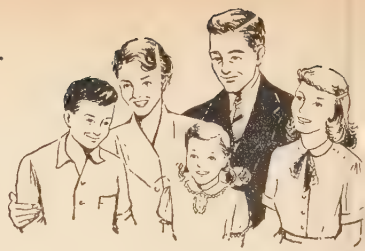
"Can we see the lake?"

"Yes. It's near the monument. We'll go there now."

"We can stop at the park caretaker's place on the way," my husband suggested. "He'll be able to tell us if the camp has been relocated."

We walked back to the car through tall cornflowers, Queen Anne's Lace, and waist-high grass. At the edge of the field, I stopped and looked back. For a short time in my memory, this clearing had been filled with lively youngsters, laughing and shouting at their games just like all campers. Now there was emptiness. Only a breeze rustling through leaves broke the stillness. Where a bustling camp had been, nothing was left but foundations.

I could not help but think, "things seen are temporal, things unseen are often eternal."



Good Try

THERE WAS no church council meeting this month because of Pastor Ittel's vacation, but Pastor Symonds called a meeting of the educational cabinet.

"Even if we can't have perfect attendance because of vacations, we can get a few things done," he said when he called. "We've never had an evaluation meeting of our vacation church school and we should get Parish Education Month plans underway."

"I thought those plans were just automatic. The Board of Parish Education sends us the stuff and we do it."

"Maybe it seems that way. But unless the leaders know what 'the stuff' is, we end up with the pastors doing it, which is definitely not the idea."

I wanted to say, "not your idea," but I held it back. He and Pastor Ittel are both fine Christian men, although their attitudes toward the congregation are entirely different. Pastor Ittel knows what we should do and in his kind, fatherly way, he tells us. Sometimes we don't see why but we try not to disappoint him. His assistant takes a different approach which often makes Dan and me chuckle. Pastor "Sym" presents the program the ULCA offers. Then it is up to us to go along and work out the details. Our meetings take much longer that way but we come from them feeling we have really made a substantial contribution to the program.

"WHAT WOULD YOU DO," Dan asked him one evening when he and his bride had come to the house for coffee after a meeting, "if we just refused to pick u the ideas you hand out?"

"You mean in my present situation or if I were the only pastor? Here, I'r responsible to Pastor Ittel, which make me press, now and then, to get thing across. Otherwise I wouldn't mind to much if you turned down parts of th program, because I feel the program i self is so good that after a bit of exper menting you'd want to come back t giving it your wholehearted support."

"The way we do with our children Let them try doing things their own wa to find out our way is better?"

"Maybe I am a bit paternalistic, no that you point it out. I like to think it as being democratic and offering peop real freedom of choice."

"I guess that's hard to do unless yo really don't care what happens. And you didn't care, you'd be in some oth job."

AT THAT Mrs. Sym laughed. "Don't r fer to his calling as a 'job,' if you val his friendship. He's a little touchy that score."

"What's wrong with a job if I m ask? I have a job and I've always thoug the only thing to worry about was if y didn't have one."

Pastor Sym frowned at his wi "You've put me in a spot, honey; remi me to yank you around by the hair wh we get home. But she's talking abo people who look on a job as just a w to make money. Most modern ministe can't be like my illustrious namesake

New Testament fame. We have to accept ur living from the church. But what ve do is so much a part of us that I like o think of it as more than a job."

"A calling, as Mrs. Sym says," Dan odded. "Maybe I feel as I do because have what is definitely a job and there's o way to call it anything else. Just the ame I like to think it is a calling too. certainly put myself into it and I know fulfills a useful purpose."

"When," sighed Mrs. Sym, "will I ever arn tact? I'm so used to just opening y mouth and letting the words come ut."

"If the other people have a mite of nse," I comforted her, "they'll take hat you say the way you mean it. Just e yourself. Dan knows as well as your usband does that there are plenty of men the post office to whom work is a 'job' nd nothing more. They don't put much spiration into their work, and they don't t much out of it."

"If you spoke to them about a 'cal-ng,'" Dan agreed, "they'd think you eant the calling down they got from e postmaster, or what Mrs. Whoozit lled them for putting her mail inside e screendoor instead of in the mailbox th the broken latch."

ALL THIS conversation was going rough my mail as I told Pastor Sym at, of course, I'd come to the meeting, d that, yes, I thought Dan could come th to represent the Scouts and to get o his stride for the class of young peo-he was going to teach in the fall. ow long," I asked, "will it take you to us to agree to the plans you have us?"

"No fair! I thought you were a friend. you decide to junk the whole works will be quite all right with me. Just n't ever speak to me again."

hung up, thinking what fun it is to work with someone with a sense of humor, and went to write the time in the family datebook.

At the sound of giggles, I looked up to see Karen and Barbara Lightman. "You look as though something smells bad," said Karen.

"Or is there a mouse in that book?" asked Barbara.

"Not so bad as that, but bad enough. Here we are in August and this calendar for the next two or three months is loaded."

"Uh-oh." The girls looked at each other. When I raised my brows questioningly, Barbara explained, "My mother was coming over to ask you something."

I suddenly sensed what was coming. And I was glad to be prepared. I said:

"Maybe I'm psychic. Let's see whether I am. You tell her I think Mr. and Mrs. Edmeier, who joined the church at Easter time and who were the life of the church picnic, would be much better."

"Hey! She is psychic!" Karen tossed the curls which aren't there any more. "How did you know?"

"They'd be real good!" Barbara was enthusiastic. "How did you think of it?"

"TO TELL THE TRUTH, your mother has hinted several times that she and your father could use some help as Luther League advisors. I knew it was only a matter of time till she'd be asking me or getting the pastor to do it. So in self-defense I've been surveying the new members to see whether I could find a good couple to suggest. We'll gladly help whenever parents are needed, but if we have too many thing on the go we can't do any of them well. Besides it will give some new people a feeling of being wanted."

As the girls started off I patted the datebook back into place. "I try," I told it. "And sometimes I succeed."

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Be good

QUESTION: What kind of advice would you offer to a disillusioned girl who is beginning to think good girls stay "old maids," that those who surrender their principles get husbands? A very good friend of mine who has lost several supposedly fine boy friends in the past ten years, because of this problem, is wondering whether it pays to be good.

REPLY: Various studies show that for some time there has been an increasing tendency to loose sex practices among young people, and among older ones too. This situation makes it difficult for young people who are eager to maintain Christian ideals of conduct.

Despite current practices many men and women do go straight, and many will continue to do so. And they find mates. Many women who have insisted on Christian modes of behavior have married fine men. On the other hand, plenty of girls who surrender their principles are later discarded by the men they tried to please. Loose behavior does not assure a girl of getting a husband of any kind, and often it determines that she will not get one worth having.

Couples ought to plan their dates and courtship with a view to keeping on the safe side—not leave it to chance.

The two ought to talk this matter over with their pastor, or some other Christian counselor, and resolve to stand by Christian standards. Every one should realize that to abando Christian ideals is to make a wanto gamble—one which may end in trag edy. Let them read the following *Love at the Threshold,* Frances Strain *Looking Ahead to Marriage,* Cliffor Adams; *Is Chastity Outmoded?* "Lu ther Life," October 1952.

Dance?

QUESTION: We (three girls) are b tween the ages of fifteen and eightee We would like to know whether soci dancing is right. We think it adds muc to the enjoyment of Luther Leagu parties. Young people are going dances at other places, so why not und church auspices?

REPLY: The writer can give on his own opinion. Undoubtedly othe may have different views on the que tion. As far as I know, the United L theran Church has never made a official statement on this matter.

I see no reason for objection dancing as long as it does not viol the Christian standard of morality.

A number of churches have soc dancing, especially those which ha fellowship halls or other facilities su able for social activities. I have nev learned of any offensive action at a of these dances. But it could happ if boys or girls did not cherish t right attitudes and were not train in Christian behavior.

You can readily see why there difference of opinion about this m ter. If there is strong feeling agai dancing in the congregation it will better to refrain from it rather th to bring about contention and b feeling. We must always hold upp most the good of the congregation a the welfare of all concerned.

Freud vs. the Theologians

Integration of Religion and Psychiatry. By W. Earl Biddle. Macmillan. 171 pages. $3.75.

In his preface, Dr. Biddle says that "the psychological theories and philosophical conclusions . . . presented represent the culmination of sixteen years' effort in attempting to bring Freud's work into conformity with (the author's) own Christian beliefs—to integrate religion and psychiatry." This book is part of the still-growing trend toward the synthesis of the two fields. While some of these writings are helpful in pointing out the areas of agreement and the valuable contributions that each can make, many are superficial at best, and at worst confuse the roles of the minister and the psychiatrist and even the disciplines themselves. "Integration" often consists merely of assigning common functions to both fields, resulting in violence to one or both.

Partly because of the eclectic method, this book suffers from inconsistences and general confusion, and there is more than an occasional hiatus in logical sequence. It is not likely to satisfy either the scientist or the theologian.

For example, the author says, "Both (psychiatry and religion) are concerned with the purpose of (man's) existence . . ." and, later, "We have presented a psychological system which can explain the constructive design and purpose of life in conformity with a sane and stable philosophy." Design and purpose belong to the realm of theology and philosophy, not to the sciences.

Nor can the orthodox Christian accept the kind of relativism that leads the author to say: "Behavior *per se* considered in the abstract is also indifferent. For instance, the act of taking the life of a human being is in itself neither good nor bad."

When the author speaks of "our own inherent goodness" and says, "Basic in human nature is the fundamental drive to do good and to avoid evil—the natural moral law," humanism rather than Christianity seems to be the philosophic source. And one is left with the question the humanists failed to answer: If the fundamental drive is to do good, what is the cause of evil-doing?

There is some material of value in this book, but because of the aforementioned difficulties and others too numerous to mention in a brief review, this reviewer hesitates to recommend it.

Berkeley, Calif. PAUL E. MORENTZ

Disillusioned about Joseph Smith

Mormons Are Peculiar People. By G. T. Harrison. Vantage Press. 180 pages. $3.

For those seeking a scholarly study of the historical background of Mormonism, this volume has little to offer. Having held several high positions in the Church of Jesus Christ of the Latter Day Saints, including service as a foreign missionary and conference president, Mr. Harrison is well qualified to evaluate the fruits of Mormonism in the lives of its followers. Instead he chooses to enter the field of historical research, for which he shows little capability, in order to prove that the Book of Mormon is a work of fiction and that Joseph Smith was only a clever opportunist who took advantage of the religious fervor of the age in which he lived to promote his own interests.

Five of the eleven chapters of the book deal with the background of Joseph Smith and the means he used to bring the Book of Mormon into being. The remaining six chapters are given over to a debunking of the Book.

The true value of Mr. Harrison's writing lies not in what he has to say about the "peculiar" followers of Joe Smith, but what he reveals about himself. Harrison is typical of thousands of third and fourth generation "Saints" that have discovered that what they and their parents and their grandparents had accepted as "gospel truth" could only be a fictitious lie. Appearing in the

foreword of Harrison's book are these words: "Religion's greatest tragedy is to have a beautiful, fictitious belief destroyed with an ugly hard-boiled fact." *Mormons Are Peculiar People* becomes an important study of what such disillusionment can do to a man who has been forced to face such hard-boiled facts.

Because Mormonism is spreading in various areas of America and its influence is being felt to some extent in the halls of the national government, it would be well for pastors and laymen alike to become acquainted with Mr. Harrison's book.

Pocatello, Id. PAUL WM. FUNK

Church and the Modern World

German Protestants Face the Social Question. By William O. Shanahan. University of Notre Dame Press. 434 pages. $6.75.

The response of the church to the impact of the industrial revolution has provided scholars with a broad scope for research. The rise of the factory system and modern cities altered not only man's way of earning a living, but his total social organization and outlook on life as well. The way in which the church met these challenges often went a long way toward determining whether or not large groups within the population were to have a Christian or non-Christian orientation in succeeding generations.

In scholarly and detailed manner, a member of the faculty of Notre Dame University has recorded the activity of German Protestants between 1815 and 1871 with reference to the social question, "that crisis of human existence provoked by industrialism." A subsequent volume is to carry the narrative through 1933.

Chapter headings give some idea of the subject matter covered. They are: 1) The Modern Crisis of Religion; 2) New Charities and New Orthodoxy; 3) The Social Outlook of Prussian Conservatism; 4) Industrialism and the Murmurs of Discontent; 5) The Protestant Manifesto; 6) The Reactionary Fifties; 7) An Era of Conservative Misfortune; 8) Protestantism and the Proletariat.

Out of the welter of details set forth i this book, the total picture that emerges i not a comforting one in so far as th performance of the church in dealing wit this crisis of human existence was con cerned. There were many individuals an movements attempting to meet the soci question on a Christian basis. The mo profound of these was Wichern and th Inner Mission. In general, however, all ap proaches were characterized by benevo lence, conservatism, and paternalism wit little grasp of the new vitalities emerging i society. As a result, the Christian faith wa repudiated or thought to be irrelevant b certain segments of the population.

This book is meant more for the specia ist than the general reader. It is not so muc concerned with theological ideas as wi setting forth policies and programs of Pro estant churchmen. While the abundance o details make the book somewhat cumbe some, this represents careful research th should not be overlooked.

Jersey City, N. J. HAROLD HAAS

Fundamental Christianity

Christ for a World Like This. By T. F. Gull son. Augsburg. 114 pages. $1.50.

"Where ought Christ be kept in a d like this?" This age of steel, this hate-fille cruel age—this world of worldly-wi broken men—this mechanical age of bu crowded lives—"shall He be kept safe away, shrouded in a haze of mystic dreams, of fine thoughts, soft thoughts u related to the ribald laughter, the tears, t battle cries and the shrieks of woe around the world?"

This is the fundamental question that t author tries to resolve. And he does reso it in a matter-of-fact, fundamental way. I Gullixson catches modern man in his mo ern situation, the prodigal from "the opi of factory routine" who argues with hims whether to follow the bottle or the bo The answer, however, is evident from opening pages—the "law of the better li found in fundamental Christianity with ands, ifs, or buts. A. S

Western Canada

Lutheran Seminary, Saskatoon, Sask., July 3-6

By E. G. GOOS

THE OBSERVATION by its survey committee that the Synod of Western Canada is not reaching the Canadian people stirred delegates at the convention. Congregations must reach out and become more effective witnesses in their communities, delegates were told by the new president, the Rev. Arnold H. Wilke, mission developer at Bonnie Doon, Alberta.

All officers elected are graduates of the synod's own Lutheran College and Seminary Saskatoon with the exception of the treasurer, Mr. E. H. Boehme, Edmonton layman, who was re-elected. The Rev. F. W. Lentz of Winnipeg, Manitoba, was chosen vice president. As secretary, the Rev. Leonard J. F. Koss was re-elected on the first ballot. The Rev. K. W. Freitag of Bashaw, Alberta, is the new statistician.

Dr. George F. Harkins, representing the ULCA, presented the coming evangelism program. The synod fully endorsed the program and pledged every support. In two half-hour periods, Dr. Harkins spoke of the work of the ULCA. "You and I and all of us working together are the United Lutheran Church," he said.

THE STATISTICAL REPORT indicated growth in baptized and confirmed membership. Statistician E. S. Rosenquist expressed deep concern, however, over the fact that 3,000 confirmed members, nearly 25 per cent, did not commune in the past year. The treasurer's report indicated a drop in receipts for benevolence. To deepen the sense of stewardship, synod approved the stewardship chairman's recommendation to plan this year's church councilmen's conferences as stewardship workshops. For its own needs synod adopted a budget of $26,400, increasing its grant to the Lutheran College and Seminary, providing small honorariums for the secretary and treasurer, and reducing the amount proposed for executive committee meetings. Instead of three times a year, the executive committee is to meet only twice, except for an emergency.

A wave of excitement stirred the convention when the committee making a survey of conditions reported that the synod was not reaching the Canadian people. After discussion, the word "all" was inserted in the report before "the Canadian people." The survey brought out weaknesses in the synod's constitution. The convention set up a committee to study revisions. The survey also indicated that many congregations were not using helps offered for promotion of ULCA causes, nor co-operating well in the whole program of the church.

In the discussion, the committee was charged with prejudice and preconception. However, the convention resolved that more wholly-English congregations be established and that stricter discipline be invoked to secure greater co-operation in the whole program of the church.

The promotional monthlies of synod, *The Church Messenger* and *Der Synodalbote,* are to appear in a more appealing format on a better grade of paper. The Board of Social Missions' evangelism program was adopted; also its recommendation to emphasize the family altar in every home.

Opening communion services had sermons by Dr. G. F. Harkins and J. E. Bergbusch. Monday night Gottlieb W. Luetkehoelter was ordained, with the Rev. A. R. Wilke giving the address.

Dr. Ralph Loew did his best to get the Knubel-Miller lectures on "After Confirmation, What?" into the allotted times before afternoon sessions. The convention found no time for discussion of the interesting and enlightening insights presented. To past President Bergbusch the convention tendered a vote of thanks and an extra month's salary as he goes to Vancouver, B. C., to develop a bilingual mission.

"SISTER DELPHINE DAY" was observed June 19 at Reformation Church in Columbia, S. C., i celebration of the 25th anniversary of consecration of Reformation's parish deaconess. Abov children watch their recognition gift of twenty-five clinking silver dollars poured into Sist Delphine's hands by their pastor, Dr. A. Kenneth Hewitt, who also presented her with other gift

CENTRAL STATES

Summer Season No Hindrance To Congregational Planning

By PAUL C. WIEGMAN

OMAHA — The beginning of summer brought news of successfully completed vacation Bible schools and of new development plans from Central States congregations.

First English Church, Omaha, Neb., has engaged a professional organization to aid in a month-long fund-raising campaign for a new building program. The campaign is scheduled to begin Sept. 18. A property on which the new unit will be built has been purchased and will be rented until building can begin.

Plans and specifications for the extension of First St. Paul's church building Hastings, Neb., have been completed ar bids are being received. Grace Churc Omaha, is nearing the end of the follow-u period in its building fund canvass. T fund stands at $67,379, with pledge pa ments coming in satisfactorily.

ORDAINED was Paul Moeller on June at his Pender, Neb., home church. T Northwestern Seminary graduate was call as pastor of St. Paul's and Emmanu Churches, near Hastings. Hugo H. Welchert, Jr., president of the Northe Conference, preached at the ordinati service.

Vacation Bible schools reported la enrollments. Record attendance was reach by Trinity Church, Lawrence, Kans.—a to of 175—and St. Luke's Church, Omaha 176. Salem Church, Fremont, Neb., ported an enrollment of 195. Uni

hurch, Spencer, Nebraska, had 46 enrolled.

First convention of the Central States uther League will be held at Midland Col-ge, Fremont, Neb., Aug. 31-Sept. 2. The erged Kansas, Midwest, and Nebraska agues expect 600 young people at the his-oric meeting. Theme of the convention is Here I Stand"; addresses and discussion oups will deal with Lutheran beliefs. peakers will be the Rev. Arthur O. F. auer, LLA associate secretary, and Dr. arveth P. Mitchell, pastor of First Church, ansfield, Ohio.

League caravaners visited St. Mark's hurch, Atchison, Kan., July 21-23. The sitors were Sister Anne Bell, Johnstown, .; Carol Lariviere, Detroit, Mich.; and homas Kaeding, Denver, Colo.

Pastors and laymen will meet at Mid-nd College, Fremont, Neb., Aug. 14-19, r the 33rd "Midland Assembly." This ar's leadership program has been arranged the synodical Christian education com-ittee. Dr. Edwin Moll, who returned re-ntly from a world tour of Lutheran mis-ons, will speak.

Salem Church, Dakota City, Neb., is one 40 congregations invited to participate the preaching-teaching-reaching mission nned for the Sioux City area next Feb-ary. The church added 52 adults to its mbership during the first year of Carl I. apson's pastorate; 14 reactivated their mbership by communing.

David Zimmerman, son of Dr. William Zimmerman of the Midland College fac-y, was named as one of three Lutheran dents to receive the Danforth Fellowship graduate studies. David has also been ointed assistant to the history depart-nt of the University of Nebraska. He duated from Midland College this year. father is a member of the ULC Execu-Board.

Among the congregations: St. Luke's, aha, tried holding two services on Sun-mornings in June, reported an average rease of 149 each Sunday over last year. Sunday school helps to support Mission-Margaret Miller in Liberia, Africa, by tributing $600 . . . The *Miriam Society* is the Junior Missionary Society of Grace Church, Omaha. The name was adopted in June . . . Lutheran World Action received $75 from offerings at the Children's Memorial (Kansas City, Mo.) Choir concert held at Kent Memorial Church, Sunrise Beach, Mo., June 12.

ILLINOIS

Congregations Get Ready For Stewardship Venture

By JOHN E. COOPERRIDER

Chicago — Stewardship "sector projects" will be high on the list of congregational activities throughout the Illinois Synod judging from the success of preparatory meetings held last month.

The plan, already used with great success by other synods, was adopted by the Illinois Synod convention in May. Five councilmen's meetings were held throughout

AN APARTMENT BUILDING for married students will soon be erected at Central Seminary. Seminary addition was made possible by Mr. and Mrs. Herman Stelk (above) of Fremont, Neb., who donated $40,000 toward the cost.

ILLINOIS . . .

the synod from July 11-15, and 1,042 men attended the gatherings to hear Chester A. Myrom, associate director of the Lutheran Laymen's Movement, explain how the plan works.

Neither temperatures ranging into the upper 90s, nor the long distances some farmers had to cover to attend the church meetings at the height of their summer season deterred the councilmen from the task.

During the previous week, three all-day sessions were held in which the same program was outlined for pastors. Eighty-one per cent of the pastors of synod attended.

Mr. Myrom commented, "I didn't think it could be done—not in July. Yet the sector project was brought to larger gatherings than ever before. It was a far greater response than I expected."

President Harmon J. McGuire of the Illinois Synod, just returned to his desk after two weeks on the road in connection with these meetings, told this reporter, "I am very happy. It was a splendid response when you think of the time in which these meetings were held—mid-July, and the sacrifice of time it took for some to be present." He noted that the dedication slips indicating which churches are planning to enter th new program are already piling up on h desk.

"The purpose of the sector project," sa Dr. McGuire, "is to realize in our own co gregations the results that have accrued other congregations which used this pr gram. These results have shown a deepe ing spiritual life, and a growth in grace an in the likeness of Christ. It puts people thinking and exploring ways to greater ser ice, and causes greater consecration throug out the congregation."

According to Mr. Myrom, "the sect project is a carefully planned procedure which selected leaders of the congregatio in a given area or sector, are encourage guided, and trained, to conduct an intensi stewardship study and program in their ow congregation . . ." It involves methods a techniques developed by stewardship leade in consultation with the best minds of t church, and the best minds in the field fund raising.

A "craftwork exhibit" by members of f Golden Age Clubs, sponsored by the Uni Lutheran Social Mission of Illinois in Chicago area, was held at the Edgewa Senior Center, June 29.

LAST MEETING of the Nola Bell Missionary Society was held recently at Glenwood Chr Toledo, Ohio. On July 1, four of the church's women's organizations merged into a Wome the Church program. Honored at the society's last meeting was Mrs. Alvin E. Bell, wife of G wood's pastor emeritus. Present pastor is Dr. G. W. Weber; Roy C. Hoch is associate pa

IGHLIGHT: Ten denominations co-operate in bringing the Gospel to patients at the Veteran's dministration Hospital, Louisville, Ky., whose chaplain is ULC Pastor Frank O. Taafel. "Lutheran onth" at the institution was highlighted by presentation of sacred music by the choir of First utheran Church, Louisville, broadcast from the hospital's chapel. Announcing the program was haplain Taafel. First Church's Pastor John H. Evans (left) is shown standing next to him.

Newest Senior Club, organized in July the society, is at Calvary Church, Chi-go, the Rev. John E. Cooperrider pastor. ere are seven other such groups through-t the state. The senior clubs are one of services of the society to older people.

Trinity Church, Des Plaines, the Rev. vin A. Wendt pastor, held groundbreaking vices for its new church July 3.

Mt. Calvary Church, De Soto, the Rev. lliam D. West pastor, held two special vices July 17 commemorating the church's tennial. Dr. McGuire spoke.

The spring clothing appeal for Lutheran World Relief sponsored by the Lutheran Council of Greater Chicago netted 49,325 pounds of used clothing this year.

r. F. M. Keller resigned as pastor of ity Church, Milledgeville, effective June entering into retirement.

he Rev. Thomas L. Auer, ordained re-ly by the Pacific Synod after his gradua- from Chicago Seminary, Maywood, installed as pastor of Zion Church, ootee, June 9.

haplain J. Robert Spaid, USN, pastor idge Church, Chicago, before being re- to active service, was discharged June and has been called by the Board of rican Missions to Seaside, California.

KENTUCKY-TENNESSEE

Cool Church Buildings Overcome Heat Problem

By ROGER G. IMHOFF

NASHVILLE—Two synod churches have overcome the problem of summer heat by including air-conditioning units in new buildings. First Church, Nashville, dedicated new air-conditioned Sudekum Chapel on July 10. Almost a replica of the main sanctuary, the chapel was erected in memory of two Nashville business pioneers and civic leaders, Mr. Henry Sudekum and his son, Tony, by the Sudekum family.

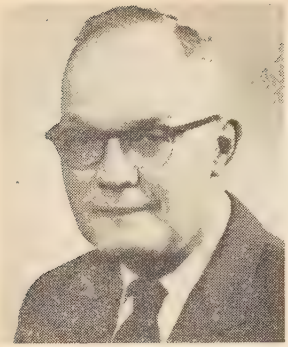
Dr. Irwin W. Gernert, pastor of the congregation, and the Rev. William S. Rizer, assistant pastor, officiated at the service.

Focal point in the semi-Gothic chapel is the Tennessee marble altar. At the rear is an organ loft complete with new organ and an automatic phonograph. The chapel will be open daily for employees of nearby federal buildings "to find moments of quiet and peace."

AFTER NEARLY 40 years of worship in a basement at Park Hills, Ky., Zion congre-

(*Continued on page 41*)

PEOPLE IN THE NEWS



BOZMAN

LEADERSHIP is conspicuous talent of John A. Bozman, Sr., who won distinction as leader of his congregation, Trinity, New Brighton, Pa., and as delegate to Pittsburgh Synod conventions. His effectiveness as campaign leader was put to use by several churches which asked him to direct their fund appeals. Now the Lutheran Laymen's Movement for Stewardship has called the former kitchen equipment contractor to full-time service as assistant director to help inspire laymen to practice their Christian faith in daily life. He will begin enlistment work for LLM in Philadelphia Sept. 1.

MANGUM

HONORS were received by Elaine Florence Yerger who graduated in spring from West Chester (Pa.)

YERGER

State Teachers College where she had been on dean's list for four years. She received Pastoral Fellowship Award in 1951 upon graduation from high school, is member of National Honor Society, was cited by Protestant and Catholic educators for contribution to student discussion groups. A member of Advocate Church, Philadelphia, Miss Yerger will become first-grade teacher in fall.

OUT OF ONE editorial chair into another goes the Rev. John M. Mangum. After five years as associate executive secretary of Luther League of America and ed tor of the LLA monthl *Luther Life,* he will join t ULC Board of Parish Ed cation, Oct. 15. First ta will be to edit *The Par School* during absence Europe of Editor Gust Wiencke. Later he'll prep filmstrips for catecheti instruction. Graduate Lenoir Rhyne and Philad phia Seminary, Mr. Mang was for two years on staff of THE LUTHERAN.

NAMED assistant dir tor of the ULC Departm of Church Architecture the Rev. John W. Whetsto former pastor of St. drew's Church, Muncy, He will assume his du Sept. 1, under Director

WHETSTONE

ward S. Frey. Pastor W stone was graduated Gettysburg College Seminary, and has d graduate study at Penn and Chicago Seminary.

KENTUCKY-TENNESSEE . . .

gation dedicated a $100,000 church building. Assisting Pastor Harold E. Koch in the dedication service was Synod President Gerald D. Busch. Community leaders and local pastors addressed gatherings at the church throughout dedication week.

The modern building is completely air-conditioned and includes a glass-enclosed parlor nursery and automatic tower chimes. Pastor Koch recently resigned to join the Wittenberg College faculty.

Should the now defunct synod brotherhood be reborn? The executive committee of the Kentucky-Tennessee Synod is asking this question of local congregations. If enough active men's groups can be found, discussion will start on formation of a new synodical organization.

Two areas have been approved for synodical home mission development by the ULC Board of American Missions. The Donelson section of Nashville and an area in Memphis were approved. Christ Church, Jeffersontown, Ky., will return to mission status to receive extension aid.

NOTES: Grace Church, Louisville, Henry D. Kleckley pastor, has installed pew kneelers and communion rail at cost exceeding $2,500 . . . The church also reported an average attendance of 100 at Saturday night Teen Club meetings . . . Synod President and Mrs. Busch have recovered from injuries they received in an auto accident.

NEW JERSEY

Vacationers Jam Churches At Jersey Shore Resorts

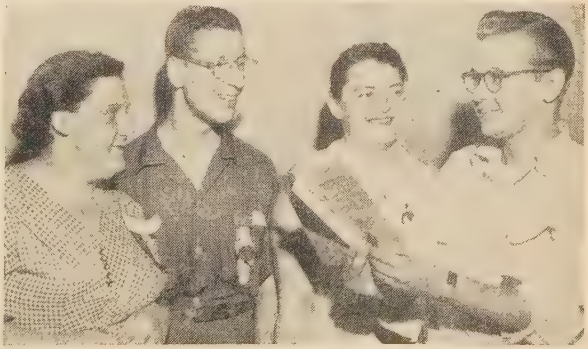
By RALPH I. SHOCKEY

TRENTON—Vacationers at Jersey shore resorts have been crowding into churches on Sunday mornings. As a result, two churches have outgrown their facilities and are making plans to solve the problem.

St. John's Church, Ocean City, recently purchased a large area in the "downbeach" section of the community for the purpose of establishing a new church. Pastor Frank Miller anticipates construction of a unit duplicating the size of the present uptown church building. He expects to raise the necessary funds from area Lutherans who will benefit from a church school and place of worship.

The mission church in Villas, Holy Spirit, has had to seek additional space after a 66 per cent increase in attendance over last summer. Some of the church school classes have been transferred to the Republican women's clubhouse in an effort to solve the problem. The Rev. Albert E. Patterson is pastor of this rapid-growing mission congregation.

IN PREPARATION for the establishment of the full-time office of secretary of home missions and parish education, the synodical offices were moved to new headquarters at 235 East Hanover St., Trenton. The new officer will begin his duties in January 1956.



NEW OFFICERS of Ministerium and Pennsylvania Luther League were elected at annual convention May 16 at Albright College, Reading, Pa. Left to right are Jeanett Wagner, secretary; Clarence Hall, vice president; Barbara Dresch, statistician; and Gene Fritz, president. Session delegates numbered 400; visitors brought total to 500.

"TOTAL BUILDING" AT WITTENBERG COLLEGE

When Wittenberg College's Board of Directors met at the campus in Springfield, Ohio, college President Clarence C. Stoughton had much to say about the institution's "total building program." This program, which tries to keep the college abreast of increasing demands from a rapidly growing enrollment, includes both expanding existing facilities and building a sound financial basis. A chapel-library is being erected.

Wittenberg's enrollment this year was 1,083. A student body of 1,800 is expected within the next decade. To accommodate this number, at least 50 new faculty members, an additional classroom and laboratory building, four new dormitories and other facilities—and at least $3,000,000 more endowment—are needed.

Man-sized Job Ahead

Re-elected officers of the college's Boa of Directors (*see photo*) are, left to righ Dr. Roland C. Matthies, treasurer; Dr. Ot K. Jensen, chairman; Ernest P. Scott, vi chairman; and Dr. D. Bruce Young, sec tary. Dr. Jensen has been chairman sin 1943.

NEW JERSEY . . .

The move also provides adequate space for meetings and other official activities.

FIRST OFFICIAL CONVENTION of the Luther League of the Synod of New Jersey will be held in Ocean City, Sept. 9-11. The Flanders Hotel will be convention headquarters. Other sessions will be held on the Music Pier and in St. John's Church.

Dr. G. Elson Ruff, editor of THE LUTHERAN, will speak at the banquet presided over by Alvin Schaediger, former LLNJ and LLA president. The Rev. Alfred L. Beck, pastor of Church of the Reformation, Rochester, N. Y., is convention chaplain. He is a former LLNJ president and a member of the ULCA committee on evangelism.

Midyear apportionment and Lutheran World Action figures released by Synod Treasurer H. Torrey Walker show 46 per cent of the apportionment and LWA quotas for 1955 have been met. Two churches, St. Mark's, Trenton, and Zion, Egg Harbor City, have paid their apportionment in full; eleven reached or exceeded the LWA goal.

Ground-breaking for the $154,000 Donald F. Irvin Memorial Parish Building at Church of the Saviour, Haddonfield, was conducted by Pastor Floyd A. Paules a twelve church councilmen on July 17.

Annual vacation church school sessi were cancelled at Calvary Church, Cra ford, due to a conflict in the building p gram. "It was deemed advisable to can the school this year, so that the build might be completed in September," s Arnold J. Dahlquist, pastor.

ONTARIO

Unique Chaplaincy Servi Arranged For Immigran

By NORMAN BERNER

KITCHENER—A unique chaplaincy ser for traveling refugees has been worked through the courtesy of the Arosa L whose ships are bringing immigrants Canada, and under arrangements made Dr. J. H. Reble, of the Lutheran World F eration Service to Refugees, Bremen, G many.

Canadian and American pastors will al nate in making the trip across the Atla conducting services and counseling pas

ers. The Rev. Bodo Heyne, inner mission worker at Bremen, was the first chaplain. He made a brief tour of Ontario churches before returning.

Dr. Ulrich S. Leupold, professor at Waterloo Seminary, was the first Canadian to take the trip. He writes: "My associations with the immigrants were interesting and pleasant . . . I had to hold services in the lounge where others played cards, drank coffee, talked, walked around and the children ran and played, while in one part of the room I bellowed the hymns and shouted the sermon as loud as I could in order to drown out all that hubbub."

DEED FOR AN additional 35 acres of land for the Lutheran Summer Camp at Eden Mills was presented by Brotherhood President Roy Hilker at the annual rally held at the campsite June 19. In addition to providing land, the Brotherhood plans to create an artificial lake and make further improvements. The Rev. E. Dale Click, ULC associate director of evangelism, was speaker at the service.

The Rev. Eric Reble was dean for the Luther League camp which opened June 26; 18 young people registered for the full week program. Attendance was 50 for the holiday weekend.

Attendance at boys' and girls' camps is expected to exceed that of last year. Dr.

LF-CENTURY MARK: Dr. Chrisenberry A. Ritchie was pastor of Redeemer Church, Binghamton, Y., for 44 years and retired in 1949 only to return to the active ministry as pastor of Bington's Prince of Peace Church a few months later. The 50th anniversary of his ordination was erved by both churches at joint services. Shown are: (seated, left to right) Mrs. Roy P. enpflug, Redeemer Church; Carl H. Herbert, Prince of Peace; (standing) E. Bernard Davis Joseph C. Olstad, Redeemer Church; Dr. Ritchie; Arthur Zillic, Prince of Peace Church.

CHARTER MEMBERSHIP of Holy Trinity Church, Milwaukee, included 76 confirmed and 12 baptized members—only 29 were received from other congregations by transfer letters. Missio Developer Robert A. Bartsch will serve the new congregation until a pastor is called.

ONTARIO . . .

Howard N. Bream, Waterloo; Mr. and Mrs. O. W. Patterson, Welland; and Mrs. Walter Holm, Preston, are serving as supervisors. Helmuth Saabas, senior seminarian, is camp manager and cook.

SECOND ANNUAL Institute for Church Music held at Waterloo College, July 3-7, surpassed the first in both attendance and interest. Dr. Ulrich S. Leupold, of the college faculty, is originator of the institute. Included in the lecturers were Dr. Heinrich Fleischer, professor at Valparaiso University, and Elmer Iseler, music instructor, Toronto.

Dr. J. Ray Houser, president of Waterloo Seminary, will be speaker at a laymen's retreat at Elim Lodge, near Peterborough, Sept. 9-11. This will be the first such retreat attempted by the Canada Synod. Dr. Charles M. Cooper, Pennsylvania Ministerium president, will be lecturer for the pastors' retreat which follows at the same spot. Arrangements for both retreats are being made by the synodical evangelism committee, headed by the Rev. Harry N. Lossing, Kingston.

Treasurer E. A. Kalbfleisch reported good news at midyear: synod's budget receipts were up 10 per cent over last year; nearly $45,000 has been received for the home mission extension fund; and LWA had passed $14,000, a slight decrease.

The Rev. Paul W. Brouse, Gettysburg Seminary graduate, was installed as assistant pastor of St. John's, Waterloo, June 26 . . . The Rev. Walter C. Ohrt was installed : Zion Church, Stratford, Aug. 7. He former served St. Luke's, Ridgeway.

The Rev. Robert B. Langen began h duties as student worker in eastern Canad Aug. 1. He will be located in Toronto. E ecutive Director W. A. Mehlenbacher the Canadian Lutheran Council will insta him at the LSAA Ashram in Banff, Alber

Members of St. Peter's Church, Kitchene surprised Pastor Albert W. Lotz with a sp cial service observing the 25th anniversa of his ordination, June 22. Dr. John Sc mieder preached . . . Pastors and friends al feted the Rev. H. R. Mosig at his home the 50th anniversary of his ordination.

PENNSYLVANIA

Church Workers Assembl Offered Twenty Courses

By ROBERT R. CLARK

GETTYSBURG—The fourth annual Gett burg Assembly for Church Workers tracted 229 persons to Gettysburg Colle campus in mid-July. The six-day gather was sponsored by the Christian educat committee of Central Pennsylvania Syn Four class sessions were held daily, offer 20 courses, including Bible study, chu history, church music, teaching methc art, drama, social issues, and mission stu

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

The Rev. Arthur E. M. Yeagy, assistant to the synod president, was dean of the assembly, and Dr. Ernest J. Hoh, pastor of Immanuel Church, Lancaster, was chaplain. Teachers included synodical pastors and lay workers, assisted by the Rev. Fred Denbeau, professor at Wellesley College, Mass.; the Rev. Richard C. Wolf, graduate school of theology, Oberlin College, Ohio; Dr. Robert Van Deusen, Washington secretary, National Lutheran Council; the Rev. Warren Johnson, of the ULC Board of Foreign Missions; Dr. Frances Dysinger, of the ULC Women's Missionary Society; Miss Florence Kay, missionary secretary of the Luther League of America; Sister Lois Stormfeltz, Elkton, Md.; Dr. Fred L. Coleman, missionary on furlough from India; and Dr. Francis A. Shearer, ULC Inner Missions secretary.

BOARD OF TRUSTEES of the Tressler Home for Children, Loysville, voted recently to purchase electronic tower chimes as a memorial to Mr. Luther D. Grossman, who died August 1954, after serving 14 years as superintendent of the Home. Gifts of money are being received and it is hoped that the chimes can be dedicated by March 24, 1956, which will be the 65th anniversary of Mr. Grossman's birth.

First report of the new superintendent of the Tressler Home, the Rev. Justus H. Liesmann, shows 115 children were cared for during 1954. Of this number only seven were full orphans, 42 were half orphans, 54 were from broken homes. The report also showed that the Home's printing department produced a net income of $8,176 in 1954, while the farms owned by the institution produced a profit of only $45 after depreciation and interest payment.

Most recent addition to the staff of the Tressler Home is Miss Mary Ann Albert, child welfare worker. Miss Albert is a graduate of Penn State University in the field of child development and family relations. She will assist in making plans for children referred to Tressler by pastors and agencies, counsel with the children and give assistance in preparing them for their return to their home communities.

PERSONAL SNAPSHOTS: Mrs. Effie Kitzmiller has been a communing member of Memorial Church, Shippensburg, for 72 years, and a member of the Sunday school for 87 years . . . The Rev. George E. Sheffer, First Church, New Oxford, was honored by his church council recently upon the celebration of 40 years in the ministry, 30 of them at First Church . . . The Rev. Charles I. Rowe, Trindle Springs Church, Mechanicsburg, was presented with a solid maple office desk upon completion of 15 years in this pastorate.

Ralph W. Sheaffer, 18-year-old son of Mr. and Mrs. Ralph A. Sheaffer, Table Rock, has been awarded the second annual Musselman Foundation scholarship, which will cover full tuition for four years at Gettysburg College. The boy's father is employed by C. H. Musselman Company, donor of the scholarship which is awarded for character, academic ability, and need.

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Used Pews approximately 12 feet long. Pittsburgh Pa. Area. Need 20 such pews. Contact St. Paul's Lutheran Church, 1009 Dallas Avenue, Tarentum, Pa.

Atonement Lutheran Church, Wyomissing, Pa., a growing church in a lovely suburb of Reading, Pennsylvania, needs a parish worker, experienced in Christian education and youth work. Applicants are invited to give background, training, experience, and references. Write Box CB70, The LUTHERAN.

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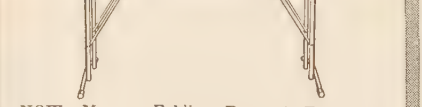

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PENNSYLVANIA

Camp Lutherlyn Chosen For Stewardship Clinic

By LUTHER E. FACKLER

PITTSBURGH—Camp Lutherlyn, synodic youth camp, will be the scene of anoth of Pittsburgh Synod's stewardship clini during the latter part of this month. Th event is being planned by the synod's ste ardship committee, which is also arrangi a special occasion at Thiel College, in C tober, at which outstanding laymen of t synod will be honored.

Dr. Franklin Clark Fry, ULCA preside will be the guest speaker at the Octob ceremonies.

ON JULY 1, congregations of synod h given $323,840 on the apportionment, 88.47 per cent of the amount due at th date. On the same date of 1954 they h given $310,675, or 85.32 per cent of t amount due. The churches had remitt $69,857 on Lutheran World Action, also increase over last year.

ZION'S CHURCH, Ambridge, earlier t year conducted a building fund campa which exceeded their goal by $5,000. Mo will be used for construction of the up portion of the church building. The ba ment was dedicated in 1953 and is n debt-free.

FRANK RACKLEY, president of Jessop St Company, was the main speaker on the casion of the Blessing of the Home and dustrial Building of the Lutheran Serv Society of Pittsburgh. Clergy of three theran church bodies in the city participa in the service.

DECEASED

THE REV. MARLIN GLEN EVENSO 37, pastor of Glenburn-Lansford-Eckr parish in North Dakota, died July 16, tim of an accident in which his car colli with a train.

He was a graduate of St. Olaf College

(*Continued on page 48*)

the old bells had been father and mother to me

Sometimes they chided—sometimes they gave a blessing. But always the bells were there—the voice I needed to hear.

* * *

I hoped for bells again when we built our new church. And now we were told—we couldn't even afford the steeple!

I don't think I've ever felt so disappointed. I sat, hardly listening to the architect finish his report. Then, one word got through to me.

"Flemish," he was saying . . . "great-voiced bells you can install without a masonry tower, without the cost and hazard of upkeep—"

"WHAT!" It popped out. The architect handed me a small brochure. "This tells you about it," he said. "It gives you the equivalent of many tons of hand-cast bells in a new electronic carillon that weighs under a hundred pounds . . ."

I had to interrupt again. "Wait, you said 'Flemish'?"

He nodded at me. "Yes. You, sir, probably remember those reverent old bells—my GI son tells me some are still there. This new Flemish-Master carillon re-produces the rich Flemish bells—the silvery English-type bells—and the music of tubular chimes as well—all in one instrument!"

The committee discussion went on, enthusiastic and hopeful now. But my thoughts were far away. *The voice would not be still in our time!*

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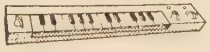

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DECEASED . . .

Northwestern Seminary, and was ordain in 1951 to take over the duties of his fi and only pastorate. As a seminarian, served as student assistant in Ascensi Church, St. Paul, Minn. He was a Na veteran of World War II.

At the time of his death, Pastor Evens was vice president of Northwest Syno Western Conference, a member of the syn committee on foreign missions, and No Dakota State Luther League adviser.

Survivors include his wife, the former M Rogna Cartford; four children, his moth and a sister and brother.

DR. ROGER C. KAUFMAN, pas emeritus of Grace Church, Woodstock, I died July 18 in Woodstock, at the age of

Born in Oley, Pa., he graduated fr Muhlenberg College in 1903, and fr Philadelphia Seminary in 1906.

He served a three-year pastorate at deemer Church, Aurora, Ill., 1906-1909, was pastor of Grace, Woodstock, 1909-19 Grace Church grew from 58 to 1,920 b tized members during his 44-year minis

Dr. Kaufman also served as president the Chicago Conference of Illinois Syn and as a member of synodical boards. Ac in community affairs he was elected Wo stock "Man of the Year" in 1950.

He is survived by a daughter, Margue and a son, Roger, both of Woodstock brother, the Rev. David C. Kaufman Emmaus, Pa.; and a sister, Mrs. Emily Bo of Oley, Pa.

Funeral services were held from G Church with Synod President Harmon McGuire, Pastor Robert L. Hooker Grace Church, and Pastor Burton Schro of Nativity Church, Wonder Lake, offi ing. Interment was at Woodstock.

DR. EARNEST A. TRABERT, pa emeritus of St. Michael's Church, Berk Calif., and former president of the fornia Synod, died July 15 in Los G Calif., after a two-month illness.

Dr. Trabert served as pastor of Michael's from 1918 until 1944 whe

etired from the active ministry. He had erved on the United Lutheran Church Committee on Church Architecture, Committee on Church Music and as representative of the Board of Foreign Missions. A graduate of Bethany College in Lindsborg, Kan., he received his B.D. from Chicago Seminary and an honorary D.D. from Midland College.

Dr. Trabert was born in 1872 in Ephrata, Pa., and became an able musician and church organist. While a seminary student he organized Holy Trinity Church, La Crosse, Wis., and after ordination served parishes in Pennsylvania (Braddock, Uniontown, Pittsburgh), Brooklyn, N. Y., Lima, Ohio, and then came to Berkeley.

Dr. Trabert is survived by his wife, Mrs. Nancy Swanson Trabert; his son, George W. Trabert of San Mateo; two grandchildren and three great-grandchildren.

The funeral was in Berkeley on July 20, conducted by Dr. Carl Tambert and Pastor Ross F. Hidy. Interment was at Oakland.

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IN CONCLUSION . . . . . .

IT SEEMS TO ME the churches do a rather good job of moving ahead whenever a new opportunity opens before them. They don't have enough money to do things in a big way, but they do the best they can.

Our churches can't spend as much for radio or television as some big soap company, but they make good use of all the broadcasting time they get. No first-rate movie producer would be content to be limited to the sum spent by our churches on the "Martin Luther" film, but the picture was more effective than many expensive Hollywood products.

Just now I have in mind the results the churches are securing through development of the summer camp idea. Most people like to go to the shore or mountains for a vacation, so why not tie up the idea of an outing with opportunity for a week or two of instruction in Christian faith and life? All over America this combination of prayer and play is appealing to church people.

Some of the camps are shabby, makeshift affairs, and some are handsome and comfortable. Such details don't seem to make much difference in the results. Each year new camp sites are being developed by churches in various areas.

EVERY SUMMER I try to be at one of these camps. This year it was at Silver Bay on Lake George, where the New York and New England Synod has its summer conference. From Brooklyn to Buffalo the New Yorkers had come, nearly 600 of them, with 16- to 18-year-olds in the majority but plenty of adults also. They used the lake shore for hymn-singing as well as swimming, and seemed to enjoy both enthusiastically.

The conference, under skilled direction of Dr. Paul White and his associate proved a remarkable success. Practical everyone who came will be sure to retu another year if he has the opportuni

Some of the young people came church scholarships. Through the wint the congregations had been collecti funds to send their promising teen-age to Silver Bay. I'm sure it was an excelle investment.

Leaders who plan these camp progra must have a good bit of foresight a energy. These qualities are also necessa in the congregations that want their you people to benefit by a week at camp. N is the time to begin making plans f selecting and financing people who a going to camp in 1956.

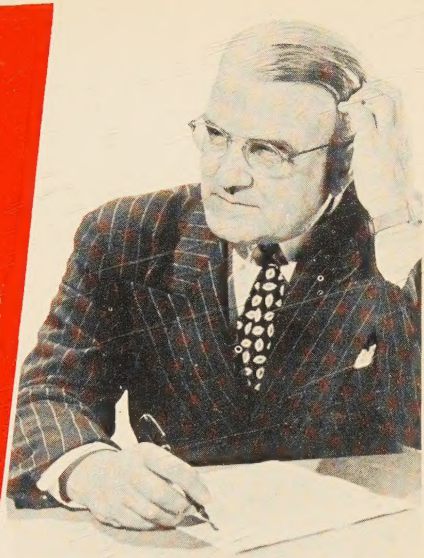
YOUNGSTERS LEARN a lot through bei encouraged to take their Bibles along a summer holiday. They are a bit s prised to find around them hundreds their own age who are genuinely int ested in morning worship after breakf each day. They respond to such unus experiences as evening prayers by can light or camp fire. They learn they switch over from songs of the current parade to great hymns without losing a of their spirit.

The summer camp idea deserves to plugged hard. It has great possibilities the endless effort to teach our peo that our faith is more than something talk about on Sundays.

Faithful Christians may be a mino in the midst of the American people, there are a good many. They strengthened, especially in their youth, living with one another in a distin Christian community for at least a li while. A summer camp is a fine p for that.

—ELSON RU

"I thought there'd be Plenty!"



. . . and perhaps you did have plenty . . . years back, when you made those insurance plans. But what will that insurance buy today? In clothing? In food? In rent? In *anything*? . . . . . How right you are to review that insurance program now in light of today's shrinking dollar!

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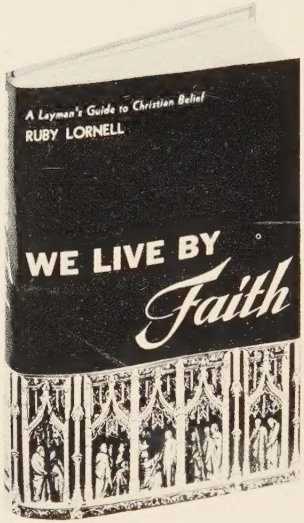

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by Ruby Lornell

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